

SŪKTA IV. (XXXIY.)

Deity as before ; the *Rishi* is MPATITHI, the descendant of

except in the three last stanzas, where the *Rishis* are the thousand YASTJROCHISHAS, of the race of AN012.AS ; the metre is *Anushtulh* in the first fifteen verses, *G&yatri* in the three last.

i. Come, INDKA, with thy horses to receive the praise of KANWA ; do you, ruling yonder heaven, 0 radiant with oblations, return thither.¹

2. May the grinding stone, yielding the *Soma** juice as it utters a sound, bring thee hither with the noise; do you, ruling yonder heaven, O radiant with oblations, return thither.²

¹ This line, which constitutes the burden of the hymn, is singularly indistinct, *divo amushya sdsato divam yaya divdvaso*, literally, of heaven of that one governing you to heaven, heaven-affluent. The scholiast is evidently perplexed; in one interpretation he alters the cases to *divam amusTimin (Indre) sdsati*, and adds, *tatra vayam siikham dsmahe*, (when Indra rules heaven we abide there happily). *J)ivdvaso* he interprets *dipta-TiavishJca*. The plural *yaya* is put for the singular *pufdrTjTam*. He gives another explanation (which is followed in the text), *dyundmakari* amum lokam sdsanam hirvanto yuyam swargam gachchhata*. In his comment on the passage in the Sama Veda, 1. 348 [I. 4. 2. 1. 7; II. 9. 1. 16. 1], he considers *amushya* as put for *amuslnndt prithivi-lolcdt*—from this world. !NTone are very satisfactory; possibly it is intended to say merely that as *Indra?s* presence is necessary in heaven, he

is to be allowed to go
back as soon as he has partaken of the
Soma at the sacrifice on
earth. [Benfey takes *divam* for the Soma-
vessel, *dyulokdJchya-*
dronakalasa, and considers the line as
addressed to Indra and
his horses; "von Himmel jenes
Herschenden geht ihr zum
Himmel, Strahlender."]

² Sama Yeda, 2. 1159 [H.%9. 1. 16. 3].